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WESTERN CIVILIZATION VERSUS INDIAN

How does civilization originate? In other words, what are the causes that give birth to civilization? In answer to this question, sociologists say the struggle of men for existence, followed by community or city life and efforts for the conquest of nature, is the mainspring that drives men to work out their way out of a savage state towards a better state of life or civilization. In order to continue their existence, men are bound to live in groups, namely, lead city life. Now, in order to live in peace and a fairly contented state of mind, and as they have each their particular desires or wants, they must each give to the other what they have got and take from the other what they have not got. In other words, they must exchange or barter with each other necessities of life which they have got and can spare. In this way division of labour appears and society is formed. Accordingly the first step of mankind toward civilization is community life.

The efforts of men to conquer nature in their struggle for existence are another cause that drives them on towards civilization. In order to live they must exploit mountains, forests, marshes, rivers, and must clear them of ferocious beasts and poisonous reptiles infesting them. They reclaim lands for tillage, domesticate what animals they can, and in many other ways extend their domain over nature, going up step by step towards civilization.

But civilization attained in such a way is apt to become too materialistic. Look at the history of nations and you will at once see that such has been the case with all civilizations. You will see that century after century the weight of materialistic civilization has been accummulating and increasing, until to-day the so-called civilized nations of the world seem well-nigh to be in danger of being crushed under it. In fact, many people seem to regard the progress of mankind as synonymous with the advance of materialistic civilization.

The conquest of nature,

one of the factors that make for the advance of civilization, sounds beautiful and edifying. As long as it stops to the annihilation of ferocious beasts and poisonous reptiles, it may be commendable. But it admits doubts and misgivings when in the name of the coquest of nature the ruthless hand of subjugation is extended to primitive savages, as so-called civilized nations have often done in the past in Africa, America, and elsewhere. It certainly is inexcusable when these advanced nations undertake the coquest of what they call heathens and pagans by force of arms, and considering themselves the chosen people of God, go a step further and try to dominate people who are different in race and colour of skin. There is no doubt that the struggle for existence is an indispensable factor making for the progress of mankind, but tragic and terrible is the prospect of materialistic civilization which mainly stands on the basis of mere brute force.

As the conquest of nature is indispensable to the progress of mankind, so is city life to the advance of civilization. A great city is not only the conglomeration of people, but is the reservoir of best intellect and highest abilities. An old Japanese saying runs: "A siesta in the capital is better than hard study in the country." It means that opportunities for learning present themselves so often in a great city that one living in it learns much without trying to do so. As a matter of fact, it is from a great city that great thoughts and ideas emanate and it is also in a great city that great enterprises are planned and launched. On the other hand, a great city is responsible for the breeding of vices and crimes, vicious thoughts and harmful doctrines. In this way, while city life is undoubtedly a powerful factor in the making of civilization, it is also the starting point of men's degeneration.

Now, how are these three principal causes of civilization—men's efforts for the conquest of nature, their struggle for existence and city life—regarded by Indian thinkers. According to their way of thinking, men's conquest of nature is after all tantamount to their suicide. Men are part of nature; they live in nature as one of its components; they can not live independently of it. Among all those living in nature, there may be some creatures which are injurious to men. Nevertheless considered as part of nature, such creatures live in the same sense as men, and are consequently men's kith and kin. For this reason, it is fundamentally wrong to think that men owe it to themselves to conquer them. By conquering them men will ultimately invite calamities to themselves. Instead of conquering nature, men should live in harmony with nature, assimilating themselves to it, endeavouring to accomplish its purpose and eventually returning to it. In short, according to the Indian way of thinking, we must live in peace with all the living creatures of nature.

As for men's struggle for existence, it means after all competition in force. Competition in force inevitably brings in its train fighting with our fellow men, with our neighbours and even with our brothers. If the struggle for existence is the root purport of life, we must logically come to the conclusion that war is the purport of men. Racial wars and class strifes are then justificable. But the final result of such wars and strifes will be the ruin of the whole world. The struggle for existence is then nothing but the way leading mankind to the extremity of tragedy and as such, Indian thinkers conclude, it is senseless as a factor contributing to the advancement of the life of mankind.

Such being the thought holding sway over the minds of the Indian people, no severe struggle for existence is to be seen in their country, nor is there to be met with what is generally considered city life. Due to the inroad of Western people and their influence, certain Indian cities are equipped with offices, shops, hotels and all that go to make up modern cities of the West, but the quarters inhabited by Indians are entirely different in character from those occupied by Europeans. Some of those Indian quarters have of late made a fairly remarkable change, but most of them still retain all the features of rual market towns as of old. For instance, no hotels can be found in them, travelers being obliged to find shelter under the eaves of some rich men's houses or in public lodging houses standing outside of city walls. Such being the general condition of things, there is no city in India, which has been built in a European way, and it is no exaggeration to say that the Indian people know nothing of what we call city life.

Having no city life, where has Indian civilization originated? Situated in the torrid zone and having the highest mountain range in the world together with a vast expanse of flat land, it is but natural that India derives inspirations from the depths of its mountains and Indian philosophers and thinkers seek the solitude and recess of woods to indulge in meditation. It was thus from mountains and woods that Indian philosophy and civilization, education and religion have sprung up. In a country of high temperature like India, it is unbearable for men to live in a crowded, noisy and bustling city, and though villages abound in the country as men instinctively like to live together, Indians go into mountains for meditation and cultivation of character. In this way, the theory that civilization rises from city life is not applicable to India. On the contrary, in India it was life in woods that gave birth to civilization.

If as many scholars do, Western civilization be called materialistic, how shall we call Indian civilization? It is certainly not materialistic, as in points of materialism it is entirely lacking. It places no importance on form and shows no concrete evidence of itself. Nevertheless no civilization is so rich as, Indian

in spiritual elements. Accordingly, perhaps it is best to call it spiritual civilization. In this regard, Indian civilization is unique. Any other civilization would disappear if deprived of form or its expressions in tangible objects. Indian civilization, however, retains its vitality, no matter the country is in ruin, for it is spiritual, untangible and indestructive.

Many Indians are no better than mendicants as far as their personal appearance goes. They are shabbily clad, live from hand to mouth and know nothing about the present world and modern things. But spiritually they are found to be superior men. In conversing with some beggars I met with in an Himalayan mountain, while in my journey in India, I was astonished to find them philosophers and thinkers well versed in the philosophy of Upanishads and the poetry of Vedas. "Whence have you come?" they asked me. "From Japan," I said in reply, but they had no idea of what my reply meant. "Where is it?" they again asked. I was very much puzzled how to explain, for they did not know of sea. I said: "Behind us, as you know, a great mountain range stands. You cross it and find a country as large as India lying beyond it. You cross that vast country and come to a great river, which is a hundred times bigger than the Ganges. Japan lies on its opposite shore." "Is it a large country?" "No, not so large; it is an island country." Again they had no idea of what an island is, and so they were not much enlightened by my explanation. In such a way, they were as poor as children in regard to the affairs of the world, but when our conversation turned to spiritual subjects they talked freely and fluently, showing that they were quite at home with philosophy, metaphysics and religion.

Indians long for such spiritual civilization and live in a world of ideal. From the hoary ages of Vedas and Upanishads, from the remote period of Gautama, up to the present time of Tagore, all through the centuries, this spiritual civilization is found running in a continuous stream, holding sway over the minds of the Indian people. Both Gandhi and Tagore are typical products of this civilization, the former an idealist reformer, who aims at putting his ideals into effect, and the latter a poet of nature, who dreams of idealizing realities. India is under foreign rule and the Indian people can show no dazzling evidence of material civilization but she retains her unique spiritual civilization, which will survive though all other civilizations, such as the civilization of present day Europe and America may decay. Beyond question, India offers to the world a civilization which no thinker, no philosopher, no religionist, no socilogist can do without trying to probe into and unlock its mysteries.

J. TAKAKUSU.

PEACE AND CIVILIZATION

It is highly probably that all the peoples of the world are agreed upon a definition of peace, but perhaps not all are so agreed on what constitutes civilization. Just what, then, do we mean when we say "civilization?" Webster's dictionary, an international authority, defines the word civilize as: "To reclaim from a savage state; to instruct in the rules and customs of civilization; to educate; to refine;" and then defines civilization as becoming civilized. Here, then, is firm ground upon which to stand in any discussion of peace and civilization.

To one of understanding age, who has lived both before and after the recent great world war, who has been cognizant of the grief, the horrors, the destruction, and the suffering passed through by the participants, who has witnessed the great moral and economic upheaval which have followed as a direct result of that war, it is so obvious as to be axiomatic that if anything worthy to be termed "civilization" is to endure, we must have peace. The two go hand in hand.

Yet, nearly ten years after the greatest calamity of history, when governments and peoples alike should have firmly built a foundation, at least, for peace and a new civilization, we find no less a personage than Charles Evans Hughes, in a recent address before the annual meeting of the American Society of International Law, saying: "No one can dispute the urgent need which makes the limitation of armaments the foremost international question of the day," and asking, "why not test the conscience of peoples and the boasts of civilization in a practical demand for the statement and improvement of rules applicable to the use of *new agencies of warfare.*" Are we really still incapable of any greater stride than this towards peace and civilization?

Moreover, the race for armaments is still going on, and the increase is producing no sense of security, but rather a consciousness of the strength of other nations, and a sense of fear, suspicion, and distrust. Daily it becomes so apparent that with the new discoveries of science future wars can be waged with such small forces, and with such devasting weapons, as to make one wonder what claim we, the peoples of the earth, can make to civilization. How are we to be reclaimed from our savage state; how instructed in the rules and customs of civilization; how educated and how refined?

Rabbi Levi of Temple Israel in a sermon preached *May 1* chose as his text, "God give us vision" and in his sermon, which was like the breathing of a mighty prayer, said, "Pity the blind. There are those who have eyes yet cannot see..... There are those who lack mental vision. And there are so-called educated people who walk in the darkness of superstition and

prejudice. There are those who know little of themselves, of duty, of the world, of people. There are the morally blind, not only criminals but little children, young people, apparently respectable men and women, violating moral law right and left with no sense of shame. It may be that this is due to the fact that we suffer so from spiritual blindness. A people may perish if it has no vision, but it can have no vision unless it has faith..... If we have this vision let us be grateful for it and let us conserve it. If we lack it, let us pray for it and work for it. It will be worth whatever price we pay. It is a tree of life to those who lay hold of it. And when we have it let us share it. We are stewards of all we have. What vision we have we must use to light the way for others. There can be no finer service nor one richer in spiritual returns. God give us the vision to see and to lead."

As if in answer to this prayerlike sermon of the eminent Rabbi, there appeared in the Boston Herald of *May 2* an article from the pen of Dr. Nicholas Murray Butler (President of Columbia University) of such vital importance, not only to the United States but to the world, as to be worthy of quoting in full.

"Is it possible that the American people failed to hear the extraordinarily important message addressed to them through the Associated Press on April 6 by M. Briand, Minister of Foreign Affairs in the Government of the French Republic. If not, what answer do they propose to make, and how long will they permit M. Briand to be kept waiting for that answer?

"On April 6, 1927, the tenth anniversary of the formal entry of the United States into the world war, the Foreign Minister of France made a public proposal to the American people that is quite without parallel in our history. He formally and openly proposed a treaty between the United States and France that would definitely renounce war as a remedy for real or fancied wrongs as between France and the United States. This is a proposal to '*outlaw*' war that has every merit of practicability and practicality. For some reason which it is hard to understand, the importance of this noble declaration appears not to have been understood, much less appreciated, in the United States.

"This epoch-making offer was not made confidentially through ordinary diplomatic channels, but was contained in a public declaration and appeal to the people of the United States in a formal statement given to the Associated Press. 'France is willing,' says M. Briand in that statement, 'publicly to engage itself with the United States to put war as between the two countries outside the pale of the law.'"

Mr. Butler continues:

"Any one who knows what is the practice of the French government in respect to

public ministerial declarations of any kind will realize that this is no irresponsible or merely rhetorical appeal. M. Briand deals here not with general theories of world peace or with plans that can only be brought to pass in a distant future; he proposes a definite step to be taken at once, and he is still waiting for evidence of understanding on the part of the American people. No French minister ever speaks in terms like these unless he has previously gained the full support of the cabinet of which he is a member. It is the French governmental practice not to make pronouncement on an important question of public policy until that pronouncement has been accepted by the government of the day. When a French minister makes a declaration of policy such as this, it is the government of France which is speaking.

"Why should not the American people hasten to use every means at their command to assure the government of France that they have heard, that they do understand, and that they will act in accordance with this progressive and constructive policy? The adhesion and co-operation of other powers would, of course, be secured later on, but the first thing is to act, and unless the American people are both physically and morally deaf, they will hear and will act quickly.

"One who reads M. Briand's statement will see how clearly he sees the limitation under which the present negotiations for disarmament are being carried on. Those limitations arise chiefly from questions of procedure or method, and yet they reflect the great fundamental differences which every such negotiation must face. Disarmament, as M. Briand truly says, can only follow from the existence of a will to peace among the nations of the civilized world. Let France and America, he cries, demonstrate that, as between themselves at least, that will exists and will finally and formally be recorded in public act."

Here is a translation of the full text of the vitally important paragraph in M. Briand's statement of April 6:

"For those whose lives are devoted to securing this living reality of a policy of peace the United States and France already appear before the world as morally in full agreement. If there were need for these two great democracies to give high testimony to their desire for peace and to furnish to other peoples an example more solemn till, France would be willing to subscribe publicly with the United States to any mutual engagement tending to outlaw war, to use an American expression, as between these two countries. The renunciation of war as an instrument of national policy is a conception already familiar to the signatories of the Covenant of the League of Nations and of the Treaties

of Locarno. Every engagement entered into in this spirit by the United States toward another nation such as France would contribute greatly in the eyes of the world to broaden and strengthen the foundations on which the international policy of peace is being erected. These two great friendly nations, equally devoted to the cause of peace, would furnish to the world the best illustration of the truth that the immediate end to be attained is not so much disarmament as the practical application of peace itself."

Mr. Butler then continues:

"The fact that this statement is addressed to the American people instead of formally to the government at Washington rather increases than lessens its importance. The method adopted by M. Briand is fitting and proper in these democratic days to ascertain whether the will to peace really exists among the people of the United States and the people of France with reference to their mutual relations. The appeal was primarily not to govermental action, but first of all to those moral forces which when aroused, stir and compel governmental action. This question is now squarely before the people of the United States? If those moral forces to which M. Briand makes appeal do not really exist among us, or, if existing, they cannot secure such direction of our policies as shall realize these ideals, then in international relations we shall have reached a stage which no American who understands his country's ideals can look upon without shame and sorrow.

"M. Briand's mind is thoroughly practical. He does not ask the Government of the United States to accept the Covenant of the League of Nations; he does not ask the government of the United States to accept the principles of the pact of Locarno; he does not ask the government of the United States to adhere to the protocol for the establishment of a permanent court of international justice. All that he asks is that the people of the United States shall take their own way to express the fact that in no case will they employ war to enforce their policies with reference to France.

"We have been celebrating, and finely and justly celebrating, the tenth anniversary of the entry of the United States into the world war. Where and how could we find a more fitting tribute to the memory of those whose lives were given in that stupendous struggle than by making a solemn compact with that nation most severely stricken by that war, for the formal and definite renunciation of war itself as an instrument of policy? M. Briand, speaking with the voice and expressing the soul of France, has called out to us across the ocean. What answer is he to hear? What evidence is he to have that those noble words have been heard and understood."

Here, then, on the part of France, we have the bright dawn of that great faith which shall lead to vision and take us out of our blindness.

But Dr. Butler is wrong in his assumption that the American public is cognizant of this epoch-making act on the part of France. For the past thirty years, it has been generally conceded by business men, that to bring anything to the attention of the reading public by use of the press, requires from fifteen to twenty repetitions. Thus, how can it be expected that an article—brought to us by the Associated Press—appearing but once in the American dailies, buried amid the murder trials, the scandal, the sports news, the fashions, movie and chewing gum advertisements, and heaven knows what besides, should have penetrated American consciousness. It would have been far more effective if M. Briand had addressed his communication either to the President or to the Secretary of State, and had asked this government official by the use of the press, of the radio, and of every other means of public communication to ascertain if "the will for peace" really existed among our people. Had this method been chosen, the question would already be under general discussion throughout the nation, and this method would have been as democratic as the direct appeal to the people. The fact must be borne in mind that the general public is not yet organized to act in matters of foreign relations, and in addition also that Congress is, by law, the only body which can legally make a treaty. It may be possible that a way will be found to bring the message of France to the attention of the nation. If so, neither France nor any other nation need doubt the answer of the American public to an appeal of this nature.

M. Briand, in the name of France, is holding aloft a torch to light the way for others. The light should reach around the world. No more fitting celebration of Armistice Day could be found, than that the recently allied nations should solemnly and prayerfully enter into agreements between themselves to outlaw war.

It is true that such a course of action would not end the possibility of war. No world peace or world enlightenment can come without long and thorough education. However, it would mark another step toward the removal of the fear, distrust and suspicion nations still entertain toward each other. It would show the will for peace among the various nations. It would pave the way for safe and sane disarmament discussions and make it more easy to determine what amount of armament was actually necessary for defense, and what might be eliminated as constituting "provocation armament" again to use the language of Mr. Hughes. In addition to promote the necessary education to follow this step, there would naturally be conferences of the religions of the world, the educators, the economists, the business men, and among all the different

groups of world leaders who are becoming so imbued with the need of co-operation and mutual understanding among the peoples of the world, and each group would, from its own standpoint, enthusiastically lend its aid. All this would gradually complete the task begun and bring to a war-worn world a new civilization, or what Japan has visualized (with the ascension of the new Emperor to the throne) as "The Era of Enlightened Peace." Surely the allies in the recent war owe this service to suffering humanity. God give them vision to see and lead to peace and civilization.

Note: Since the above was written the papers of May 5 contained a declaration from Senator Borah, Chairman of the Foreign Relations Committee, that he would favor a treaty such as proposed between France and the United States. From private correspondence it is learned that action on the matter will be taken by the Federal Council of Churches in America on May 13. Doubtless soon other groups will fall in line.

JESSIE M. SHERWOOD.

THE BUDDHA

ON several occasions when being addressed as "Gotama," the Blessed One replied "Do not call me Gotama, friend. Gotama is dead, I am the Buddha." The one-time prince had overcome the life of the personality known as "Gotama," and was then expressing a consciousness much higher, superior to anything that even personality at its best has the possibilities of. He had withdrawn utterly from all inclination of personality: "It is not I, but Christ that lives in me" as Paul expressed it. "Just so, O Bramin," the Blessed One said, "the blue lotus flower, originated in, grown up in, and stand there towering above the water, untouched by it: just so, Bramin, I am born within the world, grown up within the world, but I have vanquished the world, and unspotted by the world I remain."

It is impossible for us to regard the Buddha as a mere teacher of ethics. Had He been but a simple-hearted moralist He would not have attracted the disciples and lay-followers that crowded around Him. The teaching of simple morality would not have appealed to them. Ethical teaching, no matter how noble it be, is of itself inadequate. Therefore there must have been a Something in His teaching, in Himself, that raised Him above the rank of a mere moralist; and that Something was the quality that appealed to men that convinced men, that attracted men; and that has remained in His Dharma as the secret of Its long life and inspiration, and the secret of Its appeal to our Western minds of to-day.

Let us frankly ask and an-

swer this question in relation to the previous statement: Would mere ethic, mere morality, in themselves alone have been all-sufficient in the Buddha's Dharma and the cause of Its long life, appeal and inspiration? Most assuredly *not.* Look at the failure of our Western philosophy and religion!

What, then, emanated from Him that drew all men to Him? What, then, is that Something in His Dharma which has caused It to remain among men all these centuries an inspiration? What is there in It that is attracting the intelligent people of the West?

Mere ethics? mere morality? Most certainly not.

In analysing the circumstances which finally led to the preaching of the Dharma, we find the one-time Gotama enjoying a Great Bliss. He had discovered the source of pain and rebirth and the karma that led to rebirth, and through that discovery He had freed Himself for ever from their chains. A closer analysis reveals that He had had an experience, and in that experience the Universe had unfolded Itself before His mind's eye.

Briefly, we may say, He had entered into a Transcendental Consciousness, and in Its contact He had realised His True Nature, His Essence.

Thus the secret of His magnetism and His Dharma lies in the fact that They were founded upon a transcendental experience. That They bear the hallmark of One who had identified Himself with the Truth He had realised. Truly did He say of Himself: "He that sees Me sees the Truth"—He was *the* Truth personified; Gotama was dead, the Truth was, "made flesh and dwelt among us."

So we see Him, not as a dry ethical teacher, but as a Man, a Man glorified, radiant, luminous, living in the perfectness of a transcendental realisation; a Man, who, facing the Universe and realising the source and conquering the source of humanity's sorrow, became the Lord of Compassion; a Man, who, realising the cause and conquering the cause of men's anxieties, became the Great Physician—the Healer of men's minds.

Whenever I contemplate the picture of Amida Buddha, I see in It something most wondrous; I see in It a bold human concept of a Man "who has laid hold of his innermost;" a concept portraying Man in his emancipation from personality, radiant, glorious, beaming with compassion, love and wisdom, inviting man to "come and see." I see in It none but the Man who, having thrown off the fetters of personality, has become a Buddha. I see in Amida Buddha myself, but myself won to the glorious attainment of the oneness of my Reality.

Thus the Buddha comes very close to us. He is not merely an historical Personage; He is not to us merely a Man who, some 2600 years ago founded a religion. No! He is to us something closer, more intimate, because He is none other but ourselves. What Gotama became, we can become; what Gotama experienced, we can

experience. Then, indeed, and only then can we join in with Him and say "Gotama is dead, I am a Buddha"; or we may voice the experience of Paul and say "It is not I, but Christ that lives in me," or again we may exclaim "I and my Father are One."

Thus to become radiant and win the Final Goal, does not mean that we must perform an act of renunciation—renunciation is only for people who see life as a vast expression of pessimism.

To become radiant, one must develop insight into the true nature of, and constituents of personality; then must come the "letting go" of personality so that the Buddha-nature may manifest Itself in all Its glory. To win the Final Goal does not require a consecration to, but a living in our Buddha-Nature. It means the turning into selflessness the selfishness of personality through insight.

We see that the Dharma does not lead men to the Great Reality blindly, but upon a Path clearly defined. Neither does It demand of man more than he cares or is able to do. So, if the Buddha of ourselves is precious to us, let us contemplate It and let It thrill us as It did the disciples of old and those of to-day who have realised their True Nature. Let us, each of us who call ourselves His disciples, "lay hold of our innermost" and so transform ourselves that we become daily like the picture of Amida Buddha, radiant and glorious, and raying out into the pain and sorrow burdened world, love, wisdom, compassion, mercy and peace. Then, indeed, and only then, shall we have accomplished the object of the Dharma, and become as the Buddha Himself.

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Thus the Dharma has appealed to all men throughout the centuries. Thus It has been throughout the centuries a *living inspiration*, because It has always held out the Ideal that man in his True Essence is a Transcendental Consciousness and a part of the great Transcendental Universal Consciousness. "The Dew-drop slips into the Shining Sea."

What It *is*, cannot be expressed in human terms and Buddhists maintain "the noble silence of the wise" regarding It. That It *is*, needs no proof, because It is that Something that has stamped the Dharma with Its magnetism, and which in turn is inviting the West and being accepted in the West as *the* Way, *the* Truth and *the* Life.

ARCHBISHOP M. T. KIRBY.

THE LIGHT OF ASIA

THERE has recently been published in a limited number (John Lane, The Bodley Head, Ltd., London, Dodd, Mead & Co., New York), a new edition of Sir Edwin Arnold's "Light of Asia" with an introduction by Sir E. Denison Ross and illustrations by Hamzeh Carr. In the aforesaid introduction, Sir Denison laments the lack of interest in the poem that is manifest to-day in the Occident. This is indeed curious in an age when a renewed interest in Buddhism is apparent on all hands in the West, and when a broadened outlook is manifest in an Occident that formerly rejected all religions except Christianity. Parallels have been drawn, time and again between Buddhism and Christianity, between the renunciatory aspect of the personal characters of Gautama and Jesus.

The "Light of Asia," published in 1879, was an immediate success and this in despite or perhaps because of the fact that before that date very little was known in the West about Buddhism. "To some, indeed," says Sir Denison, "it came as a shock that, five centuries before the birth of Jesus Christ, a man had preached all the essential virtues of Christianity, but had held out a totally different reward for those who practised them." I attended a lecture a few years ago on Burma and the Burmese, in which the lecturer laid stress on the pessimistic aspects of Buddhism, expressed surprise, indeed, that a happy people like the Burmans should have such a "pessimistic religion." Mrs. Rhys Davids discusses this point in her "Buddhism." The repudiation of earthly Life, that is, materialistic attainment and satisfaction of human cravings, for the evolution towards the higher life, is subjugated in the West to the glorification of the conqueror of earthly difficulties, of ambitions realized and mundane hopes fulfilled in this present existence. The Buddhist bliss, that of victory over Self, resulting in moral perfection and a merging of that Self in the Universal Consciousness is the Buddhist optimism, the star of gold that gleams on the majestic brow of the "Light of Asia." Much is being said at the moment anent the materialism of the West, of the whirring and clanking of Titanic industrial machinery, of the "Gold Rush," and the destruction of soul. Stumbling blindly throught this sandstorm we reach out trembling hands towards some quiet oasis of meditation and peace. And such is the "Light of Asia." We in England are indeed in debt to Sir Edwin Arnold, that he stimulated our ignorance and shed the light of Buddhism upon this country of ours. Yet let us not decry the West overmuch. Rather let us say with Rhys Davids, "The Dialogues of Gautama ought indeed to rank, in all our schools of learning, with the dialogues of Plato; and the study of the evolution of ideas in the valley of the Ganges may be justly expected to throw a

welcome light on some of the most important problems in the history of our race."

Jesus Christ was ever seeking. So are we, but we seek the wrong things.

When Whitman's "tender and junior Buddha," Arnold's "Sacred Master" was born,

> "Earth put forth a thousand flowers
> To spread a couch; while ready for the bath,
> The rock hard by gave out a limpid stream
> Of crystal flow."

Beautiful is his description of Indian nightfall:—

> "Softly the Indian night sinks on the plains
> At full moon, in the month of Chaitra Shud,
> When mangoes redden and the asoka buds
> Sweeten the breeze, and Rama's birthday comes,
> And all the fields are glad and all the towns.
> Softly that night fell over Vishramvan,
> Fragrant with blooms and jewelled thick with stars,
> And cool with mountain airs sighing adown
> From snow-flats on Himala high outspread;
> For the moon swung above the eastern peaks,
> Climbing the spangled vault, and lighting clear
> Rohini's ripples, and the hills and vales,
> And all the sleeping land; and near at hand
> Silvering those roof-tops of the pleasure-house,
> Where nothing stirred nor sign of watching was,
> Save at the outer gates, whose warders cried
> *Mudra*, the watchword, and the countersign'
> *Angana*, and the watch-drums beat a round;
> Whereat the earth lay still, except for yelp
> Of prowling jackals, and the ceaseless trill
> Of crickets in the garden grounds.
> Within—
> Where the moon glittered through the lace-worked stone,
> Lighting the walls of pear-shell and the floors
> Paved with veined marble, softly fell her beams
> On such rare company of Indian girls,
> It seemed some chamber sweet in Paradise
> Where Devis rested.....

It was my privilege in the summer of 1926 to see the all-Indian film, the "Light of Asia" at the Philharmonic Hall, [London.] I went alone, purposely, and I was glad I had done so, for the slightest interruption from a companion would have broken the spell laid upon me. I cannot describe it. It was indescribable, like some soul-stirring music on an organ, swelling with grandeur, then softening to a sweet clear note of fairy pipes, that fills one with an inarticulate ecstasy. Mr. Hamzeh Carr's illustrations have the same effect upon me. Om Mani Padme Hum!

GWENDOLINE GOODWIN.

JAPANESE ADVENTURERS ABROAD IN FORMER TIMES

THERE were many Japanese adventurers who distinguished themselves in foreign countries in the first part of the seventeenth century. Among them Yamada Nagamasa add Hamada Yahyōe were the most preeminent.

With regard to the birthplace and lineage of Yamada Nagamasa there are various statements. One says that he was the servant of a Shinto priest attached to one of the Shrines in the province of Ise; another, that he was a grandson of Oda Nobunaga, the Lord of Owari and afterwards actual ruler of Japan. His own version was that he was born in the province of Suruga. He was a youth who was no exception to the rule of the type of individuals who in middle life invariably become distinguished men. He bore all traces of being considerably superior in his traits of character, disposition, and temperament, to other youths of his own age. Although extremely fond of pastimes and games of the day, nothing delighted him more, when the opportunity occurred, than to listen to anyone who related his battle or travelling experiences.

When he was residing in Sumpu (now Shizuoka), peace began to reign throughout Japan, and the numerous *rōnin*, or unattached men of the military class, and others who had no permanent means of subsistance, were applying to the various *Daimyō*, or provincial lords, of all sides for employment. Not so with Nagamasa, who had arrived at the conclusion that for him, at any rate, there seemed no possibility of attaining any position of importance in his own country, and that as soon as possible, whenever a chance was afforded him, he ought to go where he knew not, or out of Japan where there would he a probability of his earning a reputation as well as a position of independence.

Fortunately at that time the edict interdicting every Japanese from leaving his country had not yet been issued. Having, during his residence in Sumpu, made acquaintance of two merchants named Taki Saemon and Ōta Jiroemon, who had already arranged for a trading expedition to Formosa or Taiwan, he solicited to be allowed to accompany them, offering his services in any capacity which might seem fit to them. The merchants, who knew very well his ungovernable disposition, refused his offer, and Nagamasa knew of no means by which he might induce them to change their mind on his behalf.

But during a conversation with them he heard the outline of the proposed expedition, and also the whereabouts of the vessel then being equipped at Ōsaka, in which they intended embarking. So immediately on parting with them, he lost no time in starting for the abovementioned place, where on his

arrival and after due enquiries, he found the vessel, which was already loaded, and was waiting only for the arrival of the two merchants to set sail on their voyage.

They had scarcely got out of sight of land when Nagamasa suddenly appeared from his hiding place in the presence of the merchants and crew of the ship. At first they were astonished that they could hardly credit their eyesight with the fact that the man was the same they had met at Sumpu, and to whom they had positively refused a passage with them. A few moments, however, convinced them that such was the case, and much annoyed were they at it. After a deal of explanations on both sides, it was at last decided that as nothing could be done now to alter the the matters for the better, he should from the time forth be treated as one of their party.

No event of special importance took place on the passage, and in due time—a writer says in April, 1615—the vessel arrived safely at their destination, Taiwan. After the trading business had been concluded, and the ship loaded with their homeward freight, preparations were made for starting on their return voyage, and Nagamasa was expected to return with them; but on being asked by the merchants, he distinctly told them that he intended to remain there, and try, if possible, to win a reputation and a fortune sufficient to give him an independent position, before he should even think of returning home. He thanked them sincerely for all favors he had received at their hands. Then he believed that one day it might be in his power to repay them. The merchants, now learning his character full well, together with the ambitious design he had previously disclosed to them in conversation during the voyage, knew that persuasion would be of no avail. So after providing him with a few articles which might be necessary during his stay there in Taiwan, they bade him goodbye, and sailed for home. This occurred when Nagamasa was about 27 years old.

In Taiwan there were then many Chinese, who the more easily to ingratiate themselves with the native tribes, had, it is said, assumed the Japanese garb. Nagamasa had been in Taiwan now some short time, and had become fairly conversant with affairs which most interested him, imaging his future prospects of power and authority; but seeing no way by which his desires could be fulfilled, owing to Taiwan being an island divided between so many tribes, each with its chief, he determined to start for other lands unknown to him as yet, and soon an opportunity presented itself. He succeeded in obtaining a passage in a foreign ship—what nationality is not known—bound to the west, and eventually reached Siam.

At that time war was being carried on between Rigor, or Lakhon* as it was called by the Siamese (a state in Lower

* 六見

Siam, situated in the Malay Peninsula) and some states which were friendly to Siam. The king of Siam had already sent assistance to his allies, but, notwithstanding, the forces of Rigor were victorious. Nagamasa now hoped a chance might be afforded him of fulfilling his desires. Having gained access to the officials, and hearing of their defeat, he laid before them a system of military tactics and organization—up to the present they had had no particular tactics in use—and by explaining it in detail, convinced the officials that it would be much to their advantage to adopt his system. Within a short time he was sent for to appear in the presence of the king to such an extent in his favor that an appointment as a general in the royal army was conferred on him. It was also entrusted to him to give due advice, and to make use of the best means in his power for a defence against the enemy.

There were many Japanese adventurers settled in Siam at this period, and one of Nagamasa's first steps was to collect several hundreds of his countrymen, and to enlist them in the Siamese army. In addition he raised a corps of over ten thousand followers of bold enterprising spirits, ready for any sort of service, and having equipped and armed them in the Japanese manner, added them to the already existed force of Siam. Having settled all preliminaries with regard to the commissariat and transport which would be required for the coming campaign, he caused a false report to be freely circulated in the neighboring states, that a large army had arrived from Japan to fight on behalf of Siam. This seems to have done him some service. The soldiers of Rigor began to waver on such a formidable force opposed to them, which they supposed to be Japan's sturdy warriors. In the first engagement Nagamasa defeated them with great loss on their side.

The King of Rigor, not daunted by his late defeat, determined to give battle again. Collecting nearly a hundred thousand of his chosen soldiers, he again made war, intending the overthrow of Siam as a kingdom and adding it to his own dominion. Nagamasa, by no means discouraged by the superiority of the enemy in numeral strength, decided on trying what stratagem would accomplish for him in the coming contest. Being aware of the route by which the invading army intended advancing, he proceeded to divide his forces into three divisions under their respective commanders, two of which were placed in ambush, one to the rear of a hill, the other near the sea-shore where there were long reeds growing, so that they were completely hidden from view. Both of these positions commanded the road by which the enemy would advance. Taking command, and heading the remaining division, he led them on to defend and engage the enemy. After a severe engagement, which lasted some time, and in which the invading force had advantage, he feigned

a retreat, and succeeded in drawing the enemy within his lines of ambush, when, at a preconcerted signal, his troops fell on the enemy from all sides—during the heat of the action the shots fell like hail—with an overwhelming and irresistible force. The troops of Rigor now broke into a confused pell-mell retreat, leaving many thousands of their comrades dead on the field, the number which escaped being comparatively few. Nagamasa followed up their retreat, pursuing them even to their capital, where he succeeded in taking the king prisoner and bringing him back to Siam.

Now Nagamasa's fame spread with great rapidity not only within Siam but over all the adjacent states, each of which sent an envoy bearing tokens of friendship and messages of congratulation to the king of Siam on the success of his army in defeating Rigor, which had, up to this time, enjoyed the reputation of being a very powerful country, and consequently had been both feared and respected.

In recognition of the great services Nagamasa had rendered his country, the king of Siam bestowed on him his daughter in marriage together with the title of Ompura, or Lord, also the state of Ibil (or Hibil), which had recently been conquered by Nagamasa. The king was now well advanced in age, and being weary of governing the kingdom, and his son not being of sufficient years to entrust the government to, he appointed Nagamasa to act as regent, as well as commander-in-chief of the army. The fame of Ompura Nagamasa was the theme of praise in the neighboring countries even as far as India.

After an interval of some years, the two merchants, Taki Saemon and Ota Jiroemon, afore-said, again started on another trading voyage, and, strange to say, they happened to arrive within Siamese territory. On this being reported to the authorities, orders were given, and officers specially appointed to look after the welfare of these Japanese merchants. They were provided with an elegant residence, and had all their wants supplied most bountifully at the expense of the state, as if they had been persons of distinction. This greatly surprised and perplexed them, knowing that they were receiving attentions they were in no way entitled to, and impressed on their minds gave doubts to their future treatment and security.

Very shortly after their arrival, a message from the authorities was sent to them, the purport of which was that the Prince of that territory had expressed a wish to see the two strangers, and for this purpose they were to be invited to the palace at a time specified. On arriving there, after a short interval they were conducted through many halls, and finally into the audience chamber, and, after passing between the high officials, who were kneeling on the floor in two lines, one on either side of the hall, were placed opposite the Prince, who sat at the end, on the high throne, which was gorgeously

decorated with gold and precious stones. The dress of the Prince and high officials were also of great splendour; in fact the whole ceremoney was so imposing, and their humble minds were so overcome by the dazzling grandeur and magnificence of everything around, that they durst not raise their heads to meet the gaze of the Prince, but kept them bowed to the ground. After making their obeisance, and replying to some few complimentary questions, they were bidden to retire, and conducted back to their own residence, where a sumptuous feast had while their absence been prepared for them.

During the night an officer informed them that the Prince would pay them a private visit, as there was some information he particularly desired, which possibly they might be able to give him, and that they were on no account to make any preparation to inconvenience themselves for his reception, as he intended coming without any attendants, and in ordinary costume. In due time the Prince was announced, and on salutations being exchanged, desired to go with them into a private apartment, where he soon disclosed, to their great astonishment, that he was none other than Yamada Nagamasa, their fellow-companion to Taiwan some years ago! After a series of sincere congratulations on their present meeting, and apologies on both sides for what had happaned in former days, Nagamasa expressed to them his deep sense of gratitude for all former favors, and although years had elapsed during which, through the smiles of fortune and success he had attained high rank as well as vast wealth, still he had never forgotten the the two merchants, with whom his first steps in the path of destiny or fortune commenced, and without whose aid and material assistance, he possibly would not have been in his present position. In consideration of that now he bestowed on them innumerable costly presents, to take with them on their return home.

On the return of the two merchants, Nagamasa's fame and successful career became widely circulated in Japan, and as a consequence many adventurers in search of wealth and fortune, and especially those as ambitious as he, were induced to find means of getting on abroad.

Meanwhile Nagamasa persuaded the king of Siam to send a messenger to the Shōgun, then the ruler *de facto* of Japan, bringing the former's letter together with presents, which was done in 1621, and again in 1629. On these occasions Nagamasa wrote to one of the Shōgun's ministers, who gave him a reply with presents in return. Nagamasa, though holding high rank and wealth in the foreign land, was still in his heart anxious for the sight once more of his native country, more especially for that of Sumpu, where he had resided previous to his departure abroad. Whilst there he frequently had offered prayers at the Shinto shrine of Sengen (a noted shrine in that province), and never had he yet gone forth to battle without first invoking

the power of the guardian deity of Sengen on his behalf. Having never failed to secure victory at any time, he attributed his success to the efficacy of his prayers. The most noted artist of the time was now instructed to paint a scene representing the principal battle in which Nagamasa had been successful. This having been completed in the most graphic and satisfactory manner, it was got ready, together with many other presents, to be forwarded, when an opportunity offered, to the above-named shrine, as a token of thanks from Nagamasa for all favors that had been conferred on him. A Japanese merchant, who came to Siam, was now about returning home in 1626, and this opportunity was taken of for forwarding his offering to the shrine.

Shortly afterwards the affairs of the Siamese government were changing. The king was dead, and was succeeded by his son, who was favorably inclined towards Nagamasa. In the commencement of the reign of the new king Nagamasa was to visit Ibil, the fief which had been bestowed on him by the late king. After his arrival there rumors were spread that the ex-queen and one of the court nobles were suspected of adulterous intrigue, and to further their ultimate designs, had decided to poison the present king. Very little time had elapsed before news of the young king's death reachep Nagamasa, who determind to avenge this diabolical act of the queen, and bring both the guilty parties to justice.

In the meantime, anticipating Nagamasa's wrath, and knowing well what deserts would be in store for them, they secretly despatched a messenger to poison him, which being successful, caused his death in 1633, when he was about 46 years old.

His only son (some writers erroneously mention as a daughter) named Ain, or Oin, on the death of his father, collected all the available forces, and heading himself, led them on against the Siamese troops, but suffering heavy defeat in the first battle, through inferiority in numbers, was killed, and all the Japanese in Siam were compelled to fly to their country.

The native annals and contemporary European writers in Siam afford remarkable confirmation of the narratives of Yamada Nagamasa, and of the Japanese soldiers in Siam, who were some 500 or 600 in number, and distinguished themselves by their chivalric and heroic deeds.

SHUJIRO WATANABE.

A REPRESENTATIVE WOMAN OF JAPAN

To all the Japanese people, the spring of 1895 seemed to symbolise something great—the real birthday of New Japan, begun with the victory over China. The greatest power in the Orient, as China then appeared to be, had struck her flag; and Japan had neither fear nor doubt as to her loftier and more enduring achievements in the future. Every town and village throughout Japan were busy in meeting the soldiers returning from the field of war in triumph, and shouts of jubilation resounded over the breath and length of the country. Mrs. Sadako Nakajima thought she was one of the happiest wives in Japan, when she received her husband Kamenojyo Nakajima, then a young surgeon of the Second Division of Sendai, returning from the great war in safety after an absence of nearly one year. And, as she listened to the stories of battles, in which her husband had distinguished himself, she thought that she was amply paid for the lonely life she had had to lead. "For the sake of the country," said her husband, "I had to leave you alone for a long time. But from now nothing shall disturb our happy life at home." "And nothing shall separate us from each other," said Sadako, then a young wife of two and twenty. But, neither the husband nor the young wife did even dream that their joy and happiness were to last only for a few days. One day only a week or so after his return to Sendai, the young surgeon was suddenly caught by myelitis, and in spite of every care taken of him by the best physicians in Sendai, he became a helpless cripple and was placed on the retired list. His retirement from the military service at once brought miseries on his family.

The young wife, who had been exposed to no difficulty of living since her girlhood, had now to support a family of six members,—her husband, the mother of her husband, the grand-mother-in-law, a nephew of her husband, and a girl of three years born of the young couple. The family had now no income except a small pension, which was hardly enough to keep off the wolf from the door of the family. The faithful wife, however, was determined to restore her husband to ordinary health once more. And, on his retirement from the military service, she came up to Tokyo with the whole family. She rented a small house near the Medical Department of the Imperial University of Tokyo, and day after day for over two years, she took her husband to the hospital of the Medical Department. The sight of a young woman bearing a man on her back was strange enough to draw the attention of all the passers-by. A few of them who had feelings sympathised with the young wife andthe poor patient. But, most of them

stared at her with scornful eyes, while children on the streets ridiculed at the poor couple, saying, "Oh, how funny! There goes a big man on the back of a woman!" Just imagine the awkward position in which she was placed in those days. In order to save the expenditure, however, she disregarded all the words of ridicule uttered against them. But, in spite of the extreme economy she observed, what little savings they had were entirely gone. The family of six members had now to live on a pension of 330 *yen* a year. The cost of living was then of course much cheaper than at present. And yet, it was by no means an easy task that six people lived on 28 *yen* a month, when they had to pay a considerably portion of it for the medicine. As the living became more and more difficult for the family, her mother-in-law became harder and harder to please. She often called her bad names, saying that she could not leave her husband only because he had a pension. Sometimes, the cross grained old woman would tell her to be gone. "If I am gone," Sadako would ask herself, "who will take care of my poor husband? I must stay with him for anything." In order to please her mother-in-law, she obtained a job with the Kariya Primary School in Shizuoka Prefecture. And for over thirty years ever since, she has been taking care of her crippled husband without ever uttering an unkind word. In the meantime, she sent the nephew of her husband to the military academy, and her two children to the girls' school in Shizuoka Prefecture. The newphew of her husband is now an army officer of high rank, and her eldest daughter Nobuko has married a bright young man working with the Mitsui Bussan Kaisha, while her youngest daughter Fumiko has graduated from the Girls' School at Kariya this spring. Mrs. Sadako Nakajima is now an elderly woman of 56 years old and is enjoying a peaceful life with her husband, whose only task, or rather diversion, at present is to go out to the neighbouring river for fishing in a hand car pushed by his faithful wife. All the people of the town of Kariya are looking up to her as the living treasure of the place.

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Recently, the writer called on Madam Keiko Hattori, who was the first woman journalist in Japan and now keeps a flourishing shop in the vicinity of Ohmori Station, because she is the younger sister of the heroine of this story. "I cannot understand," said Madam Hattori to the writer, "how my sister Sadako was able to stand that hard life. It is quite a mystery that she, a woman of weak and small constitution, took a big man to the hospital for years on her back. She must have achieved the difficult task, not with her physical strength, but with the power of her love."

K. YAMAMOTO.

THE NATIONAL FLAG OF JAPAN

JAPAN is meteorologically known for the high percentage of fine weather during the year, and is rightly called the "Land of the Sun." Princess Amaterasu, known as the Sun Goddess, was the first ancestress of the Imperial family. History records that in mythological days the country was thrown into utter darkness when the Goddess hid herself in the Heavenly Rock-Door. The Japanese Emperor is also called the "Heir to the Sun" (Hi-no-Mitsugi=Day's Honorable Heir), and his benevolent reign is compared to the omnipresent solar brightness. In ancient times, the Chinese called Japan Zippon, which meant the "Origin of the Sun," their country being the "Land of the Setting Sun." Zippon became Zipangu, as Marco Polo and other old travellers of Asia spelled it, and from it the present name of "Japan" has been derived. So "Japan" and Nippon or Nihon by which name the Japanese call their country mean the "Origin of the Sun." You will see some local Japanese still worshipping the sun early in the morning. Small wonder, therefore, that Japan should have the Rising Sun as the national emblem.

When Abe Yoritoki, of the North-east of Japan, rebelled against the 70th Emperor Goreizei in 1056 A.D., Minamoto Yoriyoshi led an army against the rebels and when after the death of their father, Sadato and Muneto plotted a rebellion, General Yoshiiye of the same Minamoto family was sent out to subjugate them. These expeditions against the local chiefs lasted nine year, and for that reason this civil war is called in history the Former Nine Years' War in contrast to the Latter Three Years' War, which began in 1088, when Kiyohara Takehira and his brother, Iyehira, of the northern provinces engaged in war against the Emperor and Yoshiiye was again appointed leader of the punitive forces.

In recognition of the meritorious services rendered by the Minamoto family for generations, the Emperor Goreizei conferred upon General Yoriyoshi two brocade flags, one with the sun and the other with the moon embroidered in gold and silver, respectively. After the Nine Years' War and the Three Years' War were over, these two flags were handed to Minamoto Yoshikuni, the third son of General Yoshiiye. Yoshikuni made two new flags of the sun and the moon in imitation of the Imperial gifts and gave them to his two sons. The one bearing the sun hierographically symbolized by a circle with a horizontal line across it (⊖) was given to Minamoto Yoshishige, who became the first ancestor of the later Nitta family, while the other embodying the moon in a hierographical circle with two lines across it (⊜) was handed to Yoshiyasu, whose descendants are the family of the Ashikaga

Shogun (1338-1573). The Shimatsu family of the southern end of Kyushu, Japan, which is another branch of the Minamoto family, has for its crest a circle with a cross in it (⊕).

From Yoshishige, the ancestor of the Nitta family, came the two families of Tokugawa, which ruled the country as Shoguns (1603-1868), and of Sakai, which played an important role as a local lord during the Shogunate dynasty. These two families adopted a new ensign, representing the sun in a red disk on a white cloth, like the present national flag of the country, some time during the fifteenth century, and this was the first appearance of the Rising Sun as a feudal flag in the heraldric history of Japan.

In 1854, the Shogunate Government issued a decree by which the Rising Sun was made a maritime flag for all Japanese ships, and subsequently, upon the abolition of the clans in 1868, the Rising Sun was officially declared to be the national flag of Japan.

A. H. SAKAI.

THE RADIANT LIFE

When a ray of sunlight passes
Through a prism of crystal clear,
Glorious in the rainbow's colours
Sevenfold 'twill reappear.

So if thou thy mind art keeping
Free from taint of self and sin,
All thy life in grace and virtue
Shall reveal the Light within.

Truth, compassion, joy and wisdom,
Calmness, strength and purity—
Like the rainbow's sevenfold splendor
These shall radiate from thee.

And on minds in darkness lying
Shall that blessed radiance shine,
Guiding them to joy and freedom
By its influence benign.

A. R. ZORN.

CEYLON NOTES

THE Buddhists of Ceylon celebrated on May 15 the threefold festival in commemoration of the birth, the enlightenment and parinibbana of Prince Gautama, the Buddha, the founder of that great faith of Asia, which has now existed for twenty-four centuries and at this day surpasses, in the number of its followers and the area of its prevalence, any other form of creed.

In the words of Sir Edwin Arnold, more than a third of mankind owe their moral and religious code to this illustrious prince. To Gautama has consequently been granted this stupendous conquest of humanity, and though he discountenanced ritual, and declared himself, even when on the threshold of Nirvana, to be only what all other men might become—the love and gratitude of Asia, disobeying his mandate, have given him fervent worship. Forests of flowers are daily laid upon his stainless shrines, and countless millions of lips daily repeat the formula, "I take refuge in the Buddha."

The life of this illustrious prince typifies the search for knowledge and self-realisation which every sentient being feels in himself in his better moments. This search goes on in various guise in every part of the World. In Ceylon whose soil was sanctified by the Master on three occasions it is conducted with an abandon which glories in self-effacement.

LANKA'S HERITAGES

Lanka boasts of the sacred Bo-tree, the oldest in the World today, which is a branch of the great Bo-tree under which the Buddha attained Englightenment. She is also in possession of a greater part of the body relics of the Tathagatha which are enshrined in the gigantic Thupas of Anuradhapura and other sacred cities. It was in Ceylon, above all, that the Tripitaka was first committed to writing. Most of the Commentaries and Sub-Commentaries had their origin here. Every unbiassed reader of Ceylon history will no doubt be convinced of the fact that not only was Buddhism professed by the inhabitants of this Island as their national religion for more than 2000 years, but also it was mainly responsible for the high degree of civilization they reached in the days of old.

In the ancient days, when the Dhamma flourished in its pristine purity, the Arahants and virtuous Bhikkhus who were versed in the Tripitaka were a common sight in Ceylon. But today, it is regrettable to state, that there are a very, very few indeed, if there be any, who could with justice be called Tripitaka-Dhamma. As such it is no wonder that Arahants are not a common sight in these days.

BUDDHA DAY IN COLOMBO

In Colombo, the three fold festival, this year, was celebrated on a far more elaborate scale than in any previous year. The

concentration on Kalaniya Temple was unprecedented, while the numbers of pilgrims to the Holy places in Anuradhapura and Mutiyangana were strengthened by the recess of three days permitting the pursuit of long jurneys on foot, in bus and train.

As with all other religious festivals, the younger generation after performing their devotions, gave themselves up to gaiety, and all sorts of people swarmed like bees about the streets of Colombo especially after dusk, when the illuminations dazzled in all their glory.

One of the most pleasing features of this year's great Buddhist festival was the alacrity with which some of the poorest classes of workers organised pretty refreshment booths where free food and a cool retreat were afforded the tired pilgrim. Many of the booths that dotted the city owed their genesis, some to co-operating rickshaw-pullers and others to humble workmen.

The "Upasakas" and "Upasikawa," observed "Atasil" (eight precepts) on the Wesak Day and were seen meditating under Bo-trees and near shrines. The members of various Buddhist Societies supplied flowers to the pilgrims free of charge. Several carols paraded the streets until dawn.

NEW BUDDHIST HEADQUARTERS

The corner stone of the Buddha Mandiriya—the Buddhist Headquarters of Ceylon was laid on May 16 by Mr. D. C. Senanayaka. The new Headquarters is to be a memorial to the late Col. Olcott, the founder of the Buddhist Theosophical Society which has done a great deal for the spread of Buddhist education in the Island. It was Col. Olcott who advocated the teaching of Buddhist children in Buddhist schools. It was after his advent to Ceylon, when Buddhists were reluctant to be known as Buddhists, that a revival of the religion took place, the Colonel being responsible for the opening of schools for Buddhist children, who had hitherto been taught in non-Buddhist schools, and the establishment of the Buddhist Theosophical Society to manage all such educational institutions.

OLD SINHALESE ARCHITECTURE

The new Headquarters is being built on a solid reinforced concrete foundation. The entire building is of steel frame-work underlying brick-work, the design being of old Sinhalese architecture. On the first floor will be a meeting hall 50 feet by 70 feet, besides broad verandahs affording ample accommodation for an audience of about a thousand five-hundred. On the second floor provision is made for eight rooms, two of which will be utilised as offices and the other six as accommodation for distinguished Buddhist visitors to the Island. The Chaitya or Dagoba will be on the third floor which is provided with a crush-hall. The shrine room will be immediately under the dome which is modelled on similar constructions in Anuradhapura. The finial at the top will be of gold and the height from the ground floor will be

65 feet. Each floor is to be provided with baths and other modern conveniences. On the top floor will be an ornamental balustrade at the base of which will be a frieze after the style of the stylobates of Anuradhapura showing processions of elephants, swans, horses, dancers, etc.

A CLERGYMAN'S AMAZINE THEORY

King Dharmasoka has been universally acknowledged and admitted as the greatest Buddhist King of India and as one who has been responsible for the spread of the Dhamma throughout the then known world. But a Christian clergyman by the name of the Rev. H. Heras has attempted to prove the contrary in the course of a contribution headed "Asoka's Dharma and Religion" to the Quarterly Journal of the Mythic Society of Bangalore. After a long dissertation the Rev. gentleman comes to the conclusion that Buddhist Chronicles of the 4th, 5th, and 6th centuries have produced the erroneous impression that Asoka had become a convert to Buddhism. He states that Asoka's Dharma was purely practical and that the few dogmatic tenets to be found therein are of Hindu and not of Buddhist origin. He observes:—"The Dharma preached by Asoka was not the Buddhist one, but a general Dharma common to all religions. It has been said that due to Asoka's efforts and enthusiasm, the whole of India was converted to Buddhist faith. There are no contemporary records to prove this statement. There are some inscriptions of Asoka which are always adduced in support of the theory that his religion was Buddhism, but an unprejudiced study of these historical inscriptions will disclose what was his private religion."

SAKYA AND UPASAKA

He further observes:—"Three of the historical inscriptions of Asoka speak of the time in which he became an 'Upasaka' (lay worshipper) while their parallel inscriptions of Rupath says that he was only a 'Sakya' and the one of Maski reads 'a Buddha Sakya.' Does this mean that he became a Buddhist believer on that occasion? It is not clear. The word 'Upasaka' may be interpreted as referring to coversion after the Kalinga War, i. e. his becoming a lay-worshipper. Anyway it is quite certain that Asoka never entered the Sangha."

He concludes:—"We have been misled by the Buddhist chronicles long ago. Modern criticism cannot accept other documents referring to Asoka than his own inscriptions. And these do not say that he embraced the doctrine of Gautama. No document records his embracing a new faith. We know moreover that his family and specially his father Bindusara, professed Brahamanical faith. Hence Asoka remained Hindu and Brahamanical till the end of his days."

This age is essentially an age of theories, and the question now is, what will be the next?

V. DE S.

NOTES

Cultural Relations between Japan and Germany

A society aiming at promoting culturl relations between Japan and Germany has just been formed in Tokyo. It is called Nichi Doku Bunka Kyokai (Japan-Germany culture society), and being headed by Viscount Shimpei Goto, has a great many prominent men as members. The formal opening of the society was held in Tokyo on June 18 in the presence of more than six hundred members. The meeting was opened with reading of a report by Dr. J. Takakusu, Chief Director of the society, relative to the organization of the society. He was followed by a congratulatory address by Viscount Goto, President of the society. The German Ambassador, Dr. Wilhelm Solf; Dr. R. Mizuno, Minister of Education; Dr. Joji Sakurai, President of the Imperial Academy; Viscount Eiichi Shibusawa; Dr. Otto Kuemmel and Dr. Wilhelm Gundert, General Secretary of the society, also delivered congratulatory addresses. The society will make efforts to introduce Japan to Germany, and Germany to Japan, to arrange lectures by prominent German or Japanese scientists and leaders in scientific and other fields, engage in research work for the benefit of both peoples, and provide information for students from both countries. A similar society has already been organized in Berlin, named the Japan Institute, which provides convenience to visitors from Japan, and invites Japanese scholars to Germany as a means of introducing Japanese culture to the Germans. The German Government has supported the society by a contribution of 60,000 marks a year. The inaugural meeting of this Institute was held in Berlin in December last. A suggestion came to Japan from Germany, requesting the organization of a similar body to work in co-operation with the Japan Institude in Berlin. This suggestion was well received in Japan, and the orgnization of the Japan-Germany Culture Society, supported by a fund of 30,000 *yen* a year provided by the Japanese Government, was effected.

A German Expert on Japanese Art

Dr. Otto Kuemmel, Director of the Far Eastern Department of the Museum of Berlin, has lately been visiting Japan. He is a great authority on art. In the course of a very interesting lecture delivered some days ago at Kobe, he compared Japanese and Chinese arts. "Chinese sculpture is perhaps, for the moment, the most fashionable art in the world," he said, "but I really find the Chinese sculptures very inferior in workmanship." Dr. Kuemmel further declared the Japanese did not appreciate to the full

the artistic value of their own works in sculpture. He concludes: "As the Buddhist religion was much more assimilated into the Japanese national body, so was Buddhist sculpture better evolved. It has been formed, reborn so to say, in the Japanese soul. Therefore, it shows much more life, vigor and sap than in China. I do not think the Japanese generally lacking in nationalist spirit: many people say they have a little too much of it. But I find they ought to be a little prouder of their own accomplishments—not in the way of factories, submarines and aeroplanes, which after all come and go again, but of the things that last, that remain young for ever, always living and giving life—which only fine arts and philosophy can do. All the other things grow old and go."

Projected Non-Stop Flight over the Pacific

Stimulated by the successful non-stop flight over the Atlantic by Captain Lindbergh, Japanese aviators are planning to obtain the honour of achieving a similar feat over the Pacific. The Imperial Aviation Association, of which Baron Sakatani and General Nagaoka are President and Vice-President respectively, is now engaged in necessary investigations, with the hope that the first flight over the Pacific will be carried out by Japanese in a Japan-made plane. It has asked the Government to extend whatever help it can to enable it to achieve its object, and has been in negotiation with the Army and the Navy in regard to the the type of machine to be used in the flight. On the other hand a number of civilian aviators have formed a society called the Pacific Flight Promotion Association and have come to a decision that the proposed flight shall be undertaken in autumn or early next year at the latest. As for the funds needed for carrying it out, the civilian aviators hope to raise them by public subscriptions or proceeds from lecture meetings and exhibition flights held all over the country.

An Interesting Phenomenon in Japan's Publishing World

One of the most strking phenomena in Japan's publishing circle of late is the appearance of mountains of what is popularly called "One Yen libraies." In September last, the Kaizosha (the publishing office of the *Kaizo*, (Reconstruction), which is one of the leading monthly magazines in Tokyo) announced its plan to publish for the subscription price of one yen a month the Gendai Nihon Bungaku Zenshu (the complete collection of the Japanese literature of the current age) in thirty-seven volumes. The apparent cheapness of the price aroused considerable curiosity in the reading circles throughout the country, and the Kaizosha succeeded in gathering more

than 250,000 subscribers in two months. The remarkable success of the Kaizosha caused a great sensation among the publishers, who immediately followed the example of the successful publisher. The first to publish its plan was the Shinchosha (the publishing office of the *Shincho*, or the Current Thoughts). The plan was the publication of the Sekai-Meicho-Zenshu (a collection of the leading novels of the world) in 48 volumes for the same subscription price as of the Kaizosha library. The plan turned out more successful than the Gendai-Nihon-Bungaku-Zenshu, and the Shinchosha succeeded in gathering more than 400,000 subscribers. The appearance of the two one yen libraries as stated above was quickly followed by the appearance of the Sekai-Daishiso-Zenshu (the collection of the leading books by the famous thinkers of the world) in 54 volumes, the Meiji-Taisho-Bungaku-Zenshu (the collection of the Japanese literature in the days of Meiji and Taisho), the Taishu-Bungaku-Zenshu (the collection of the readings for the masses) in 48 volumes, the Katei-Hyakka-Zenshu (a home-encyclopaedia) in 36 volumes, the Nihon-Jido-Bunko (a juvenile library of Japan) in 70 volumes, and the Shogakusei-Zenshu (the collection of readings for the primary school pupils) in 80 volumes, the Sekai-Gikyoku-Zenshu (the collection of the famous dramas of the world) in 46 volumes, etc. etc. etc. And the reading circles of this country is actually inundated by the flood of cheap readings. Some critics say the phenomenon must be congratulated upon as an unfailing indication of the great aspiration after knowledge of the Japanese masses, while others regard it as a transit phenomenon produced by the useless competition among the calculating publishers. We only fear, with Dr. Chuta Itoh, that the publishers, whose desire after money-making knows no bounds, will consume all the woods of the country in making books, which most probably, will not be read forever.

Requiting Evil with Love

An impressive story was told in a recent issue of a great Tokyo daily. It was to the effect that on May 16 last, the chief priest of a Buddhist temple in Fukushima Prefecture, his mother, an acolyte and a maid servant were murdered by an armed burglar, who was later arrested and was identified as a desperate old offender. He was condemned to death. Now this man has two children, a daughter of 11 and a son of 7. The girl was adopted by a remote relative, but the boy was left wholly helpless, none caring to adopt the son of such a ruffian. Hearing of this, a man and his wife have come forward with a proposal to adopt the poor orphan. They are Mr. and Mrs. Shoten Aoyama of the city of Toyohashi and Mrs. Aoyama is the sister of the murdered priest! For some years past Mr. and

Mrs. Aoyama have been engaged in social service in their city, chiefly taking care of orphans and depraved boys and girls. "I am not sure to what extent the poor father of the boy is to blame for the crime he committed. We must remember our society is still so imperfect," said Mrs. Aoyama. She proposes to console the souls of her mother and brother by bringing up the boy as her own and making him an honest man. She is a graduate of the Women's University in Tokyo.

Largest Museum in the Far East

Japan will possess the largest museum in the Far East, when the Imperial Museum in Ueno Park, Tokyo, is rebuilt in the course of the next few years. The present building of the Imperial Museum was extensively damaged by the great earthquake of 1923, but reconstruction work has been delayed for financial considerations. The Imperial Household Department, to which the museum belongs, has now approved an expenditure of 4,000,000 *yen* on the building, and the work started next year is to be completed in four years. The proposed building will be a two story structure of reinforced concrete. The first floor will be devoted to galleries. One feature of the building will be the provision of a special hall where the more important of the museum's treasures will be on exhibition, and special art inquirers only will be admitted. Another feature will be a spacious lecture hall, where lectures will be given by experts in various fields of art at regular intervals.

Japan's Laws to be Translated into English

There are English translations of the Civil Code, the Penal Code and some other laws of Japan, but no complete English translation of all the laws of the country has so far appeared. It is, therefore, interesting to note that the Literary Committee of the League of Nations Association of Tokyo, including Dr. Hara, Minister of Justice, Viscount Shibusawo, and a few other prominent men, has appointed Dr. Saburo Yamada, Professor of the Tokyo Imperial University, to take charge of the men entrusted with the work of translating into English the Japanese Commercial Law as the first step towards presenting all the laws of Japan in English. In this connection, Prof. Yamada is quoted to have said in a press interview that the work was a gigantic enterprise. However, finding that the Italian Government has established recently the Board of Unifying All the Municipal Laws of the World, we thought it would be best to our interests if our laws were translated into English, so that the world may understand how legally our country has been systematized in carrying out private and government affairs. When the work of translating our laws into English is completed they will also be translated into German and French.

Belief in Money

In an introduction to the fifth volume of *An Outline of Christianity: The Story of Our Civilization* (The Waverly Book Co.), which has recently been issued, Principal L. P. Jacks of Manchester College, Oxford, asks, "What do the Christian nations to-day really believe?" and says:

"I will give in substance the answer as it was once given to me by an enlightened Buddhist. 'Judged by your actions,' he said, 'and by the way you live in these great cities of yours, you Christians believe in money. Money is not all you believe in, of course, but there is nothing else you believe in quite so firmly. The God of Jesus is your Sunday God; but on week-days you worship mammon. You look upon the universe as containing an infinite number of potential dollars or pounds sterling, and the business of your lives is to turn those potential dollars or pounds into real ones. You do not really believe in the ultimate worthwhileness of anything else. Your great nations are great organisations, not for serving God, but for exploiting the universe, and since you cannot help getting into one another's way you learn to hate one another and go to war."

Principal Jacks goes on to say:—"Perhaps my Buddhist friend put the matter too strongly; but he was not far wrong, especially when he said that while, of course, the Christian nations believe in other things there is none in which they believe *quite so firmly* as in this. Their other beliefs waver and change—but this one is pretty constant, much the same in all countries, and always followed by the same effects—namely, discontent, ill-will, and a general feeling that human life is a rather sordid and unsatisfactory affair.

"From this course, too, proceed the whole crop of unneighbourly mass-actions which bring discredit on the Christian religion, and cause its enemies—and some of its friends also—to declare that it has failed."

Budddhism in Leningrad

The British Buddhist announces:—

"Preparations are well under way for the opening in Leningrad of a special institution for the study of Buddhism. Its establishment with the status of an Academy, will mark it out as the only institution of its kind in the world.

"It will be organised in four departments—Japanese, Indian, Chinese, Mongolian—at the head of which will be four eminent Sanskrit scholars, one from each of the nationalities mentioned. The Soviet Government has borne initial cost ond guarantees the Institution financially for the future."

Let us hope that the British people too will follow this grand example and study more carefully the Doctrine of Love and Compassion enunciated by the Buddha Gautama over 2,500 years ago.

Training Buddhist Missionaries

With a view to training them as Buddhist teachers for America, the Rev. Sonyu Otani of the West Hongwanji of Kyoto has invited two Hawaiian born Japanese students to Japan. They were expected to arrive by the s. s. *Siberia Maru*, which left Honolulu on June 27. They are Mr. Iwasaburo Yoshigami and Mr. Chikahito Honda, both being graduates of American high schools. The Rev. Otani brought last year also two Hawaiian born Japanese for the same purpose to Tokyo, where they are now studying in the Ryukoku College. A fact which is of special interest for us is that, an American student named W. E. McGiffin, graduate of Detroit High School, is also visiting Japan shortly to study at a Buddhist college in Tokyo. He is an earnest believer of Buddhism, and says that he will devote his life to the propagation of Buddhism among his countrymen.

National Parks of Japan

Considering the fact that there is no large park in our country and that the speedy development of industry is fast destroying beautiful sceneries, the Government has informally decided to organize a National Parks Investigation Committee to prepare a National Parks Bill to be discussed in the ordinary session of the Diet opening in December next. It is said that the Government authorities have already selected the following districts as such parks:

1—Highland of Nagano Prefecture; 2—Nikko of Tochigi Prefecture; 3—The district around Mount Onsen of Nagasaki Prefecture; 4—Mount Aso and its surrounding districts, Kumamoto Prefecture; 5—Mount Fuji and its surrounding districts, Shidzuoka and Yamanashi Prefectures; 6—The Ohdaigahara Plain, Nara Prefecture; 7—The region around Mount Bandai of Fukushima Prefecture; 8—The region around Lake Akan of Hokkaido; 9—Mount Kirishima and its surrounding districts, Miyazaki Prefecture; 10 Shodo Island in the Inland Sea; 11—Mount Daisen and its neighbouring districts, Tottori Prefecture; 12—Lake Towada of Akita Prefecture; 13—Mount Tateyama and its neighbouring villages of Toyama; 14—Lake Onuma of Hokkaido; 15 Mount Tobetsu of Hokkaido; 16—Mount Hakuba of Toyama Prefecture.

Offerings Wisely Used

Those in the habit of dissipating their money for useless purposes should learn a lesson from the Rev. Kakudo Yamashita, aged 76, well known among some Tokyo citizens by the name of Mokujiki Shonin (Saint Fruit-eater). For more than thirty years in the past he has been leading a life as simple as that of Diogenes in a very small temple in the premise of the Gongen Shrine at Ohji on the suburbs of Tokyo. As his nickname indicates, he has subsisted on nothing but

fruit, barks of trees, roots of grass for nearly half a century in the past. Having no desire after worldly pleasures, the Rev. Yamashita has had no need of money for his own use. And almost all the offerings presented to him in money have been kept in a wooden box. Some times he bought towels and other small necessities for poor beggars and labourers thrown out of jobs. When he counted his money recently, however, he found that there was more than one thousand *yen* in the box. He thought the money should be spent in such a way as would please the public for all the time to come. After a careful consideration, he spent his money in purchasing azaleas, pine-trees, arbour vitaes, and a few other kinds of trees, bearing beautiful flowers. And without the assistance of other people, he has planted them on the embankment of the railway track near his temple. The azaleas, which he has planted there bloomed beautifully in June and delighted the weary eyes of railway passengers and of all the people living in the neighbourhood.

Minor News Items

In commemoration of the 50th anniversary of Japan's entrance in the International Postal Convention, the Communications Office has issued four kinds of postage stamps of 10, 6, 3 and 1.5 sen on June 20.

The postage stamps of 3 sen and 1.5 sen bear the portrait of the late M. Maejima, who was the head of the Communications Office when Japan joined in the postal convention, while the 10 sen and 6 sen stamps bear the design of the map of the world and a carrier-pigeon flying.

The Ishikawa Prefectural Library in the city of Kanagawa has recently had 100 Braille books contributed by a resident of that city. Stimulated by this act, the Library authorities are now planning a Braille library for the benefit of the blind living in the prefecture. Among the 100 books contributed are the Old and the New Testaments, Holy Book of the Shinshu Sect of Buddhism, novels, translation of novels and fables published in other countries and musical collections. The library has already over 200 books.

What is regarded as the longest suspension bridge in the Orient was recently completed in the headwaters of the River Yoshino, between the villages of Minawa and Samachi, Miyoshigun, Tokushima Prefecture. The bridge cost 360,000 *yen* to build, and took 16 and half months to complete it. It is 800 feet long and is 20 feet wide. On each end of the bridge stand a pair of steel towers, 130 feet high. From each top of the towers 7-inch cables are hung suspended, supporting the truss, weighing 340 tons.